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Introduction

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INTRODUCTION

THE ORDERS are in fact the instructions made by the Kings on things what he wanted to be done or on methods of how a thing should be done. An order would effect either the whole kingdom like a declaration of war or an individual alone like freeing him from slavery. Generally one order deals with one episode but sometimes there are several things mentioned in one single order. Largely the emphasis in an order depends on the individual taste or style of a king though these orders reflect upon the social and cultural background of the people. In another words, a king was absolute in power and therefore his word was law but he seldom went against tradition or religion of the majority of his subjects. These orders together with the reports on how these orders were executed and the results after these orders had been carried out were kept in the Palace Archives known as Shwe Daik. They were now all lost. Fortunately, a minister or an assistant minister would have copies of these orders made for his own use and many of these survive. A considerable number of these copies are still in the hands of private collectors but most of them are now at the Rangoon National Library, Mandalay National Library, Burma History Research Department, Archaeology Department, Universities Central Library at Rangoon and the Library of Mandalay University. The present

collection is the copy of the copies (including those with the private collectors) and there is no other way to do it. One copy would be used to check against the other when there are more than one copy but there are also cases when there is only one copy and it happens to be a bad copy. At first we thought that the chronicles like Kala : Mahārājawan (compiled in about 1720) and the Mhannan: (compiled by a Royal Commission in 1829) might help. Now we find that the chronicles had used these orders almost exclusively as source material and through copying several times until they were printed late in the 19th century and early in the 20th century. it would be wise to check them with these orders.

In AD 1598 there was a new dynasty of kings at Ava and therefore the year 1598 is taken as an opening date of this collection of the Royal Orders of Burma. There are only two orders found prior to it and adding these two in this collection is an afterthought. The Order of King Kya Zwa (1235-1249) is found as an inscription on a stone ^{and} therefore it is taken as original as well as contemporary. There might be some anachronism in the case of the Order of King Mingyi Swa Saw Ke (1367-1400) dated 19 June 1368 because some words and phrases probably belong to a later period than they claim to be. Using only stone inscriptions we could have a glimpse of the administrative system in the Pagan period

(AD 1000-1300) and of Ava since it was founded on 26 January 1365. As a framework of the administrative system, this order of 19 June 1368 is all right though a few words or phrases like wan krī: or sā: toau a cañ mre: toau a chak mrac toau a ñwan, are, I think, later interpolations.

Using Sir Alfred Irwin's charts, AD equivalents of Burmese dates are given. The charts are made for years **from** AD 638 down to AD 2000 and in this way there is uniformity in the set and they are therefore dependable. There are a few points where Irwin disagrees with the actual calendar but they are negligible and for this reason, we use Irwin. Arranging the orders in chronological order would show that there are no orders for several years even during the reign of a king. It is impossible to say that a king would say nothing important in all these years for the simple reason that we could not find any order in those years. There is still a possibility that a few more might turn up to fill in the gaps.

The Kings of Nyaung Yan Dynasty were :

- 1 King Nyaung Yan (Sīhasūradhammarāja), son of King Hanthawaddy Hsinbyushin; he made himself king at Ava on 27 July 1597 and died on 28 October 1605 (see ROB 28 October 1605).

2 King Anauk Phet Lun, son of King Nyaung Yan; he became king on 28 October 1605 and he was assassinated on 29 May 1628.

3 King Thalun , brother of Kin Anauk Phet Lun; he held his coronation on 28 August 1633 and he died on 23 August 1648.

We stop Part One of the Royal Orders of Burma on the demise of this king and some copies of this part give the name of Mañ: Sum: Pā: Amin, toau - The Royal Orders of Three Kings, to it.

4 King Pintale, son of King Thalun; he succeeded the throne on 23 August 1648 and was dethroned by his brother on 24 May 1661.

5 King Pyi, son of King Thalun; he usurped the throne on 24 May 1661 and died on 3 April 1672.

6 King Nayawaya, son of King Pyi; he succeeded his father on 20 April 1672 and died on 16 February 1673.

7 King Yamethin, popularly known as King Tuesday ~~or~~ King Wun Be In San, brother of King Nayawaya; he was made king by the ministers as his predecessor died young without an heir and he ruled until he died on 24 April 1698.

8 King Dabayin (King Saturday), son of King Yamethin; he succeeded his father and died on 11 August 1714.

9 King Mhannan Shin (King Sunday), son of King Dabayin; he

succeeded his father and died on 3 November 1733.

- 10 King Singu (Mahādhammarājadhipati, King Thursday), son of King Mhannan Shin; he succeeded his father and he was captured and taken to Hanthawaddy when Ava fell on 11 March 1752 and he and his family were drowned in 1754.

These kings ruled over the Kingdom of Ava which was almost in size equal to the Union of Burma minus the coastal strips of Yakhine and Tennasserim. Taking the River Irrawaddy as the dividing line running east to west in central Burma, lands on the north of the line were known as the Province (Taing) of Sunāpranta and south the Province (Taing) of Tampadīpa. On the north and northeast Sunāparanta there were the Provinces of Gandhālarac or Sin, and Kamboja. On the south of Tampadīpa there were Sarekhettara, Jeyyawatṭhana and Ramañña. But it is considered that the majority of the Burmese were confined to the Provinces of Sunāparanta and Tampadīpa and these two provinces were divided into seven divisions called Taik. By the Royal Order 31 May 1679, the divisions are located as follows :

- 1 The Ashay Taik (East Division) on the east of the River Irrawaddy from Singu to Ava.
- 2 The Anauk Taik (West Division) on the west of the River Irrawaddy from Bhamo to Yamethin.

- 3 The Taung Bet Taik (South Division) on the west of the River Chindwin from Kani to Pakhan Gyi.
- 4 The Myauk Phet Taik (North Division) on the northern part of the Chindwin and Mu Valley with Moksobo (which later became Shwebo) and Mingin as the southern base.
- 5 The Twin Thin Taik was along the Mu and Irrawaddy from Ye U in the north, Myin Mu in the east, Taloke in the south and Anein in the west.
- 6 The Mahadan Taik was the triangle of Mingin-Ye U as the northern base and Anyein as the south apex.
- 7 The Sin Kyi Taik was all land east of the Anauk Yoma (the western range) except the valleys of the Chindwin and Irrawaddy.

(See the Sketch Map of Central Burma showing the Position of Taiks).

It was one of the traditional believes that there were one hundred and one ethnic groups living all over the world (see ROB 2 June 1679) and each group would have a king of its own and when the Burmese king could subdue the other one hundred kings, he would become the Universal Monarch (see ROB 22 November 1628; perhaps 11 November 1629 would be the date of this Order). The Order says :

Conduct the elaborate ritual as prescribed by the Bame

Sayadaw that would enable the King to subdue all the other One Hundred Kings and made him King of Kings. The ritual should be conducted on 22 November 1628 within the enclosure of the Zigon Pagoda (of Ava). Perform on that day dance and music by the Indians on the east side of the pagoda, by the Burmese on the south, by the Chinese on the west and by the Shans on the north.

Probably the date 22 November 1628 would be a mistake for 11 November 1629. We do not know from where the Burmese got the idea of the world having four major races of the Burmese, Indian, Mon and Shans and the Burmese have seven sub-families, Indians sixty four, Mon three and Shan twenty seven. All Indians were foreigners who came across the sea. Many of them were mercenaries serving the King to fight and subdue the eastern neighbours. The immigrants from the north like the In Gye, Kachin, Karen, Loo, Myee and Tayoke (see ROB 24 May 1642) were welcome and they were settled in sparse areas on the west of the Irrawaddy and Chindwin like Hpyin Ta, Hpyit Thi, Hsa Htone, Hsa Lin, Lin Ga Daw, Ma Be, Pa Dain and Si Tut Ta Ya. In another instance (see ROB 2 April 1647) these immigrants including the Shans were sent to small towns and villages so that each town would have a minimum population of 300 and a village 50. The following list in four categories of

political, social, economic and cultural aspects might help a student of Burmese history to use these Royal Orders of Burma. The date of the Order in which a particular information is mentioned, is also given in this list so that the English Summary could be used for a rough and ready reference.

POLITICAL

Accommodation for Provincial Chiefs at the Capital City, 30 Jul 1600
Accounts / Expenditure, 30 May 1637
Accounts / Food Consumption, 25 August 1598
Accounts / Income, 30 May 1637
Accounts / Tributes, 30 May 1637
Adultery, 28 Apr 1728
Affairs of State, (25 Aug 1636)
Appeals, 27 Jun 1676
Appointment of Officers, 30 May 1635
Appointment of Men in Subordinate Services, 27 Sep 1598, 30 May 1635
Arbitration, 19 Jun 1368, 23 Jan 1607, 11 Dec 1637, 10 Dec 1639,
13 Apr 1646
Armed Forces / Increase the Strength of the, 30 May 1635
Ascension from one group to another, 11 May 1692
Assassination, 15 Oct 1638
Assaults, 28 Apr 1728
Assayists, 10 Apr 1635
Barracks, 21 Nov 1666, 15 Aug 1679
Boats / War, 4 Feb 1638, 9 Jul 1638, 25 Apr 1659
Boundary Demarcations, 25 Aug 1598, 26 Sep 1605, 18 Nov 1630, (30
May 1635), 27 Apr 1637, (7 Nov 1637), 12 Jan 1639, 9 Apr 1692,
20 Oct 1721
Bribery and Corruption, 8 Jun 1635
Business as Usual, 20 Oct 1605
Bye Daik (Office of the Interior), (30 May 1635), 21 May 1637
Camp Followers, 16 Feb 1605
Campaign North, 27 Apr 1604, 16 Feb 1605, 6 Nov 1637, 18 Nov 1637,
11 Dec 1637, 14 Dec 1637, 1 Nov 1638
Cats kept at the Granaries, 30 May 1635
City Gates, 9 May 1635, 14 Feb 1690
City Limits, 25 Aug 1598
City Streets, (10 Aug) 1690
Clock Tower to announce the Time, 26 Sep 1605
Compensation, 12 Apr 1691, 21 Jun 1696
Commander of the Fighting Forces, 30 May 1635
Confirmation of Appointments, 27 Sep 1598
Conservation of Old Monuments, 4 Apr 1638
Clerks of the Palace Stores, (30 May 1635)

Conspiracy, 21 Jun 1691
 Consumption of Daily Food at the Palace, 25 Aug 1598, 8 Aug 1609,
 (30 May 1635), 13 Jul 1692
 Contingent of Fighting Forces from Provincial Governors called
 upon to defend the City, 2 Jun 1661
 Control / Price, 8 Apr 1649
 Coronation, 10 Apr 1630
 Crimes / Investigation of, 5 Aug 1636
 Crimes / Suppression of, 4 Aug 1636, 5 Aug 1636
 Crown Prince, 1 Aug 1603, 26 Sep 1605, 28 Dec 1638, 11 Sep 1639,
 2 Apr 1647, 22 May 1664, 10 May 1629, 25 Apr 1729, 27 Jun
 1670
 Defense / Palace, 3 Aug 1632
 Defense / Strengthen the Forces of, (30 May 1635). (5 Aug 1636),
 19 Dec 1666
 Descendants of the Men of the Fighting Forces, 3 Aug 1632, (30 May
 1635)
 Descending from one group to another, 11 May 1692
 Deserter, 5 Aug 1636, 30 Jun 1679
 Devolution of Office, 8 Jun 1782
 Discrepancies among the Men of the Fighting Forces, 24 Sep 1598,
 (30 May 1635), 1 May 1692
 Divisions called Taik, 31 May 1679, (2 Jun 1679)
 Duty / Negligence of, 22 Nov 1637
 Duty / Night, 10 Apr 1635, 24 Jul 1638
 Duty / Twenty Four Hour, 19 Jun 1368, 25 Aug 1598, 30 May 1635,
 7 Nov 1637
 Dues / Customary, 4 Jul 1635
 Dhammasat, (23 Jun 1607)
 Elephant / White, (24 Jun 1634), 4 Oct 1638
 Elephant Groups, 30 Aug 1598, 7 Feb 1637, 24 May 1642, (2 Apr 1647),
 28 Feb 1664, 11 Jun 1664
 Emergency / State of, (Fire, Rouge Elephant or Horse), 31 Mar 1665
 Encroachment of Land, 30 May 1635, 13 Feb 1638
 Endogamy in the Royal Family, 12 Nov 1630
 Espionage (King's Eyes and Ears), 19 Jun 1368
 Evidences at Court, 5 Oct 1692, 28 Apr 1728, 8 Jun 1728
 Expenses of a Law Suit, 11 Dec 1637
 Experience / Learn from, 27 Sep 1598
 Extraction of Gold and Silver, 30 Jul 1600, 21 Jun 1638, 11 Sep
 1639, 24 Nov 1716
 Family / Royal, 23 Jun 1607, 12 Nov 1630, 30 May 1635
 Fees / Court, 7 Nov 1637, 13 Apr 1646, 30 Jun 1679, 4 May 1697
 Fief, 18 Nov 1657, 21 Jun 1691
 Fighting Forces / Increase the Strength of the, (30 May 1635),
 (5 Aug 1636), 19 Dec 1666
 Fines, 12 Apr 1691
 Fire Fighting, 10 Apr 1635, 9 Dec 1637
 Fisheries, 2 Jun 1679
 Gates / City, 14 Feb 1690
 Gates / Palace, 9 May 1635, 15 Feb 1690
 Generals, 16 Feb 1605, 28 Sep 1638
 Governess, 30 May 1635

Governor, 3 Mar 1658
 Granaries, 10 Apr 1635, 30 May 1635
 Guards, 25 Aug 1598, 9 Jul 1638, 25 Apr 1639, 20 Oct 1643,
 19 Apr 1664
 Guns, 24 Jul 1638
 Headman, 8 Aug 1642, 8 Jun 1728
 Hluttaw, 22 Nov 1637
 Horse Groups, 30 Aug 1598, 24 May 1642, 2 Jun 1671
 Insignias of Rank and Status, 24 Aug 1598, 30 Oct 1600, 17 Dec 1605,
 8 May 1638, 8 Oct 1638, 20 Oct 1638, (2 Apr 1647), 3 Jan 1650,
 15 Sep 1666, 19 May 1678, 26 Jul 1678, 1 Mar 1680, 6 Mar 1725
 Inspection Tours, 16 Jul 1645
 Interpreters at the Court, 12 Apr 1691
 Interrogation of Monks at the Court, 29 Apr 1641, 22 May 1642
 Investigation of Crimes, (5 Aug 1636)
 Judgements, 10 Dec 1689
 Judges, 23 Jun 1607, 11 Dec 1637
 Jurisdiction, 24 Sep 1598, 10 Apr 1635, 30 May 1635, 21 May 1637,
 13 May 1691
 Juvenile Delinquency, 5 Aug 1636, 3 Oct 1679
 King's Land, 19 Jan 1715
 King's Monopoly (Royal Monopoly), 30 Jul 1600
 Kings / Succession of, 16 Feb 1673
 Lamps at the Palace, (12 Jan) 1639
 Laundress, 30 May 1635
 Law and Order, 23 Jun 1607, 11 Dec 1637
 Leaders of the Fighting Forces, 17 Aug 1663
 Mercenaries, (30 May 1635), 11 Apr 1638, 24 Jul 1638, (12 Jan 1639)
 Minister / Model, 3 Apr 1638, 28 Apr 1628, 21 Jun 1691
 Misappropriation of Funds, 24 Sep 1689
 Monks summoned to the Court, 29 Apr 1641, 22 May 1642
 Murder, 12 Apr 1691
 New Palace, 30 Aug 1598, 24 Jun 1634, (9 May 1635)
 Officer and Men / Relationship between, 8 Jun 1661
 Officer / New, 18 Jan 1681, 7 Sep 1689, 13 Jul 1692
 Officers measuring Land, 9 Apr 1692
 Officers / Quarrelling, 13 Jul 1692
 Officer / Residence of an, 24 Aug 1598, 3 Mar 1643, 18 Jan 1661,
 7 Sep 1689, 13 Jul 1692, 8 Jan 1725
 Officers / Retinue of, 26 Sep 1605
 Official Dress, 24 Sep 1598
 Orders / Collection of, 5 Oct 1681
 Orders / Ignore ambiguous, 5 Oct 1681
 Pageant, 1 Mar 1633, 3 Apr 1638, (2 Apr 1647), 14 Aug 1662
 Palace Defence, 3 Aug 1632
 Palace Kitchen, (12 Jan) 1639
 Palace Menials, 30 May 1635
 Palace / New, 30 Aug 1598, 24 Jun 1634, (9 May 1635)
 Palace Stores, (30 May 1635)
 Peace, 19 Jun 1368
 Petition, 10 Apr 1635, 15 Apr 1743, 21 Apr 1743, 31 May 1743
 Pleaders, 23 Jun 1607, 22 Nov 1637, 13 Apr 1646
 Population Count, 23 Jun 1607, 30 May 1635, 28 Sep 1638

Prerogative, 23 Jun 1607, (30 May 1635)
 Promogeniture, 12 Feb 1643
 Promotions, 4 Jan 1715
 Provisions, 21 Oct 1661
 Public Works, 8 Aug 1604, (30 May 1635)
 Rebellion at Martaban, 28 Sep 1638
 Records / Collecting, 22 May 1669
 Records of Religious Land, 18 Nov 1630, (30 May 1635), 7 Nov 1637
 Records of the Servants of the Religion, 18 Nov 1630
 Register, 10 Apr 1630, 30 May 1635, 16 Feb 1638, 2 Jun 1679, 12 Dec 1686, 27 Apr 1691
 Relation between Officer and Men, 8 Jun 1661
 Reorganising the Fighting Forces, 16 Feb 1605, 10 Apr 1630, 12 Nov 1630, 28 Sep 1638, (12 Jan) 1639, 1 Nov 1646, 11 May 1692
 Revenue, 8 Nov 1630, (10 Apr 1679)
 Reviving Old Offices, 10 Apr 1635, 2 Jun 1635, 8 Jun 1635
 Royal Family, 23 Jun 1607, 12 Nov 1630, 30 May 1635
 Security, 22 Nov 1637
 Servants of the King, 30 Aug 1598, (30 May 1635), 8 Jun 1635, 5 Oct 1681, 16 Jul 1692, 8 Jun 1728
 Servants of the Religion, 18 Nov 1630, (30 May 1635), 7 Nov 1637, 1 Jan 1655, 18 Nov 1657, 20 Feb 1716, 20 Jun 1718, 8 Jun 1728, 21 May 1743
 Shwe Wa (Ava), 8 Aug 1598, 28 Oct 1605, 24 May 1642
 Siege of Syriam, ?Nov 1610 (it should be Jan/Feb 1613)
 Siege of Toungoo, 18 Nov 1607 (it should be 25 Nov 1609)
 Slander 28 Apr 1728
 Soldiers, 19 Jun 1368
 Specialists, 9 Sep 1638
 Street / Standard Width of a City, (10 Aug) 1690
 Strength of the Fighting Forces, 24 Jul 1638
 Succession of King, 16 Feb 1673
 Suppression of Crimes, 4 Aug 1636, 5 Aug 1636
 Taxes, 19 Jun 1368, 10 Apr 1635, 25 Apr 1639, 15 Apr 1716, 20 Apr 1638
 Theft, 6 May 1249, 9 Dec 1637, 28 Apr 1728
 Titles, 18 Nov 1657
 Title / Posthumus, 4 Nov 1638
 Traffic Control, (5 Aug 1636)
 Training in Boatmanship, 9 Jul 1638
 Training in Using Guns, 24 Jul 1638
 Training in Office Works, 10 Apr 1635
 Transfers, 13 Apr 1646, 2 Aug 1679, 14 Oct 1679, 26 Apr 1691
 Trial by Ordeal, 18 Nov 1630, 25 Apr 1639, 21 May 1743, 23 May 1743
 Tributes, 30 May 1637
 Umbrellas / White, 18 Apr 1608
 Vacancies, 10 Apr 1635, 8 Jul 1694
 Vassals, 30 Jul 1600
 Village Tracts, 31 May 1679
 War, 27 Apr 1604, 16 Feb 1605, 6 Nov 1637, 18 Nov 1637, 11 Dec 1637, 14 Dec 1637, 1 Nov 1638

SOCIAL

Athi Ala Kupper (Resident, Stranger and Settler), 8 Aug 1604
Bastards, 23 Jun 1607, (30 May 1635)
Boys go th father; girls stay with mother, 23 Jun 1607, 14 Jan 1636
Caste, 28 Sep 1638
Destitutes at monasteries, 31 May 1643
Dedication of Men as the Servants of the Religion, 18 Nov 1630, (30 May 1635), 7 Nov 1637, 1 Jan 1655, 18 Nov 1657, 20 Feb 1716, 20 Jun 1718, 8 Jun 1728, 21 May 1743
Encouraging Marriages, 28 Sep 1638
Elders, 9 Dec 1637
Endogamy, 12 Nov 1630
Ethnic Groups, (2 Jun 1679)
Feringi, (30 May 1635), 24 Jul 1638, (12 Jan 1639)
Foreigners, 9 Sep 1638, 18 Nov 1657, 3 Apr 1667
Happy / Keep the People, 19 Jun 1368, 14 Oct 1635
Immigrants, 24 May 1642, (2 Apr 1647)
Inheritance, 8 Sep 1640, 12 Dec 1675, 26 Jul 1678, 26 Feb 1679, 11 Aug 1692, 5 Oct 1792, 28 Apr 1728
Intergroup Marriages, 23 Jun 1607, 17 Apr 1662, 1 May 1662, 28 Feb 1664, 11 Jun 1664, 15 Jan 1666, 27 Apr 1671, 13 Aug 1671, 10 Apr 1679, 15 Aug 1679, 27 Oct 1679, 12 Dec 1686, 8 Jul 1694, 8 Jun 1728
Juvenile Delinquents, 5 Aug 1636, 3 Oct 1679
Keep the People happy, 19 Jun 1368, 14 Oct 1635
Land / Checking the Boundaries of, 13 Feb 1638
Land / Measuring the, (30 May 1635)
Land Encroachments, (30 May 1635)
Land to cultivate, 24 Sep 1598, (30 May 1635)
Land to live, 24 Sep 1598, (10 Apr) 1630, (30 May 1635), 7 Feb 1638, 24 Mar 1642, 24 May 1642, 19 May 1678, 11 May 1692
Marriage with a Servant of the Religion forbidden, 5 Oct 1681
Marriage between a half-brother and a half sister, 12 Nov 1630
Marriage / Encouraging, 28 Sep 1638
Marriage / Intergroup, (see Intergroup Marriages)
Monks / The Servants of the King are not allowed to be ordained Buddhist, 10 Apr 1679
Population Count, 23 Jun 1607, #0 May 1635, 28 Sep 1638
Prostitutes, 30 May 1635
Scions of Old Dynasties, 28 Mar 1639, (2 Apr 1647)
Servants of the King not allowed to be ordained as Buddhist Monks, 10 Apr 1679
Servants of the Religion, 18 Nov 1630, 30 May 1635, 7 Nov 1637, 1 Jan 1655, 18 Nov 1657, 5 Oct 1681, 8 Jun 1728, 21 May 1743, 20 Feb 1716, 20 Jun 1718
Slavery, 14 Jan 1636, 10 Jun 1638, 16 Mar 1652, 21 Jan 1664, 14 Jun 1666, 7 Jul 1673, 2 Aug 1679, (27 Oct 1679), 5 Oct 1681, 5 Sep 1692, 9 Dec 1692, 13 Jun 1693, 8 Jun 1728
Tea / Reconciliation shown by eating together the pickled, (15 Oct 1638)
Villagers coming to the Capital City, 2 Feb 1643, 16 Jul 1645

ECONOMIC

Bamboo, 8 Apr 1649
Broker / License of, 24 Dec 1669
Business as Usual, 28 Oct 1605
Control / Price, 8 Apr 1649
Cultivate / Land to, 24 Sep 1598, (30 May 1635)
Cultivation / Guards employed in, 20 Oct 1643
Cultivation / More Land under, 5 Aug 1636, 20 Oct 1643
Extracting Gold and Silver, 30 Jul 1600, 21 Jun 1638, 11 Sep 1639,
24 Nov 1716
Fisheries, 2 Jun 1679
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Gold and Silver / Extracting, 30 Jul 1600, 21 Jun 1638, 11 Sep 1639,
24 Nov 1716
Guards employed in Cultivation, 20 Oct 1643
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Money Lenders 30 Jul 1600, 21 Mar 1668, 13 Aug 1671
Monopolies / Royal, 30 Jul 1600
Price of Bamboo, 10 May 1692
Price Control, 10 May 1692
Price of Slave, 10 Aug 1690
Price of Timber, 10 May 1692
Silver / Extracting Gold and, 30 Jul 1600, 21 Jun 1638, 11 Sep 1639,
24 Nov 1716
Slave / Price of, 10 Aug 1690
Specialists in Production, 9 Sep 1638
Timber, 8 Apr 1649

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Ablution / Water for, (9 May 1635), 20 May 1635
Anniversary of Sakkaraj / One Thousandth, (31) Mar 1638
Avenue of Trees, 2 Jan 1654, 14 May 1720
Buddha's Foot-Print / In Search of the, 11 Apr 1638, 16 May 1638
Buddha's Tooth / Tower of the, 26 Sep 1605
Calendar / Cultivators, 30 May 1598, 15 Apr 1639
Celebration, (31) March 1638
Ceremonial Dress, 24 Aug 1598, 24 Sep 1598, 2 Sep 1638
Ceremony / Ear-Boring, 28 Dec 1600, 1 Mar 1601
Ceremony / Hair-Dressing, 28 Dec 1600, 1 Mar 1601
Ceremony / Rice-Feeding, 1 Mar 1601
Ceti / Dagon, 10 Nov 1637, 24 Jan 1642, 24 May 1642, 26 Aug 1679
Clock Tower, 26 Sep 1605
Collecting Old Records, 22 May 1669
Conservation of Old Monuments, 4 Apr 1638
Court Fees to be used for repairing Old Images, 7 Nov 1637, 2 Jul
1638
Crossing the Irrawaddy River to visit the Pagoda, 15 Oct 1638, 8
Apr 1649
Dagon Ceti, 10 Nov 1637, 24 Jan 1642, 24 May 1642, 26 Aug 1679

Dedication of Land for the Maintenance of the Religious
 Establishments, 18 Nov 1630, 30 May 1635, 23 Feb 1722,
 29 Jan 1726, 28 May 1727
 Dedication of Men as the Servants of the Religion, 18 Nov 1630,
 30 May 1635, 7 Nov 1637, 1 Jan 1655, 18 Nov 1657, 5 Oct 1681,
 8 Jun 1728, 21 May 1743, 20 Feb 1716, 20 Jun 1718
 Decorations / Exterior and Interior, 2 Sep 1653, 12 Jan 1654, 16
 Oct 1665, 1 Feb 1668, 6 Oct 1668
 Elephants / U Dain Min Saw the Guardian Spirit of, (24 Jun 1634)
 Festivals, 2 Sep 1638
 Funeral, 8 Jun 1638, 21 Sep 1638, (15 Oct 1638), 4 Nov 1638, 28 Dec
 1638, 25 Apr 1639, 22 Feb 1656
 Guardian Spirits / Offerings to the, 30 Aug 1598, 30 May 1635, 21
 Jun 1638, 16 Feb 1642
 Hermit / Aggasita, 24 Jul 1638
 Images repaired by using the Court Fees, 7 Nov 1637, 24 Jul 1638
 Jataka Paintings, 7 Apr 1633, 9 May 1635, 8 Apr 1649
 Material / Writing, 19 Apr 1664
 Magic 25 Aug 1598, (10 Apr) 1630, 7 May 1635, 9 May 1635
 Merit / Works of, 16 Feb 1642
 Monks / Senior, 10 Jun 1638, (30) Jun 1638
 Offerings / Religious, 27 Sep 1598
 Offerings to the Guardian Spirits, 24 Jun 1634, 21 Jun 1638
 Ordination of Monks suspended, 28 Sep 1638
 Ordination / No Servant of the King allowed to become a Buddhist
 Monk by, 10 Apr 1679
 Painting the Jatakas, 7 Apr 1633, 9 May 1635, 8 Apr 1649
 Painting the Life of the Buddha, 7 Apr 1633
 Pavilion, 24 Sep 1638
 Pitaka Copying, 4 Apr 1638, 22 Apr 1638
 Rains, 1 May 1664
 Religious Ceremonies, 30 May 1598
 Religious Offerings, 27 Sep 1598
 Religious Reformation, 5 Aug 1636, 16 Feb 1642, 18 Feb 1642
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 Restoration, 7 Nov 1637
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